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conditions being attributed to the presence of wind ("k'li"), fire ("me"), or water ("paw leh"). The elders assert that fifteen hundred cavities in the abdomen contain wind, twelve contain fire, and one contains water. The prevalence of wind over the other elements produces pride, ambition, avarice, evil desires, and hilarity. When fire is in the ascendancy, one is incited to envy, malice, hatred, and revenge. When water predominates, issuing from its single cavity, it disseminates peace, love, kindness, patience, quietness, and other allied virtues. The various qualities are intermingled in one's character in proportion to the mingling of the several elements.[9]

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Many of the charms worn by both the Karen and the Burmese are intended to prevent wind from gaining the ascendency in the abdomen. Among such charms are strings of dried berries of certain plants, strings of coins that have been blown upon, and knotted cords that have been put on the wearer by elders or prophets.

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Something remains to be said about the "k' thi thras" or "medicine-teachers," who compound drugs from various roots and herbs with which they practice a sort of medical lore, in addition to their occult rites. There is no doubt but that they understand the medicinal action of certain plants. They will often point out a particular tree with the remark that its leaves are good for fever or some other ailment. On my request for some prescriptions a Karen doctor gave me a hundred of them. Dr. Wade has collected over forty pages of medical formulae of various kinds, among them many of real value. Dr. Mason mentions the name of a small creeping plant *(Hydrocotyle asiatica)* which, if applied as a poultice in time, will arrest, if it does not cure, leprosy.[10] How many of these Karen prescriptions are of Burmese, Shan, or Talign origin I am unable to say. I have been told several times that the Karen who still remain in their primitive condition, depend wholly on magic and offerings to cure sickness. My observation leads me to believe that the use of medicine increases, as the people come more and more into contact with other races.

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The Karen believe that smells have a marked effect on the body, both for good and for ill. There is hardly anything that a Karen or, indeed, a Burman fears so much as he does the smell of cooking fat ("ta neu xo"). They believe that the odor somehow enters the body, especially if there is an abrasion of the skin,

[9] *The Karen Thesaurus*, new ed., Vol. I, p. 500.
[10] Dr. F. Mason, *British Burma, Its People and Productions*, pp. 561, ff.

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928 and causes all kinds of trouble, even sudden death. To avoid coming
157 in contact with this smell, they usually do any frying that may be
753 necessary out-of-doors and hold their hands over their noses to keep off the dread danger. For curative purposes smelling-salts are popular among both Karens and Burmans, when they can be bought in bazaar. Many of the medicines contain asafoetida and other pungent-smelling ingredients, which are thought to have an immediate effect on the patient. Bitter and acrid-tasting drugs are also in great favor.

755 Apart from such remedies the Karen "medicine-teachers" re-
278 sort to disgusting concoctions of the scrapings from the horns of the sambur, the hair and genitals of certain animals, tigers' and leopards' whiskers, certain parts of human corpses, the body hair of human beings, dung of all kinds, the scrapings from the charred ends of bamboos used in piercing corpses on the funeral pyre, etc. The urine of one sex is sometimes prescribed as a liniment for persons of the opposite sex. The following is a prescription taken from the *Karen Thesaurus*, where it is described as "a grand febrifuge": "Take the umbilical cord cut from a new-born child, the undigested kernels from the dung of a dog, white and red onions, ginger and black pepper in equal quantities; mix thoroughly and make into pills the size of the end of the little finger; dose, one at a time to be taken in hot water." [11]

278 The formulae for other kinds of pills are even more disgusting than that just given. Draughts, lotions, liniments, smelling-compounds, liquids for bathing, hot and cold applications; herbs and other things to be hung over the patient, placed under his bed, or in an adjoining room, are among the strange mixtures that might be enumerated without interesting any but the curious.

[11] *The Karen Thesaurus*, new ed., Vol. I. p. 641.